2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

AwaxEnawita, trace their origin to these small winter camps. Bears Arm explained that, in former times, the women's lodges were the same as the men's and that, on termination of the trapping season, the altar was removed and the bundle closed, after which the lodge was no longer considered sacred. The leader's wife and family came to his lodge, and the other trappers returned to their wives' lodges for the winter. Before the spring thaw, the various bands returned to the summer village to prepare for the planting of gardens. If this fall and winter division of the Hidatsa villages into bands was customary, as mentioned in tradition and mythology, the custom had been superseded by the winter village system by the opening of the historic period on the Upper Missouri River. By this time each summer village, which we have come to call the permanent village, had its corresponding winter village. The summer village was situated on one of the upper, grassy terraces adjacent to the Missouri River, with the winter village situated in heavy timber on the river bottom. The entire population of a summer village would move to its selected site, and there would be a winter chief selected each year.

There is no reference in the mythology to the breaking-up of the Mandan summer village into winter bands, but each village might build a winter camp to avoid the tedious task of bringing wood a considerable distance to the village. After a few years, all available wood near a summer village would be exhausted, except for driftwood in the river. From all available data, there is no evidence that the Mandan selected new chiefs for the winter period.

We may conclude that the Hidatsa practice of naming a winter chief grew out of the custom of breaking up into eagle-trapping bands under a leader in the fall, his authority continuing after the closing of trapping until the return of the party to the summer village. Wolf Chief explained that this could be done formerly, as there were fewer enemies, but that it was inexpedient in later years, as it was necessary to defend the villages the year round. It is possible, however, that the Mandan abandoned this custom somewhat earlier because of greater pressure from enemies.

A brief ritual closed the eagle-trapping period. It was essen-